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McALL MISSION
IN FRANCE

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The AMERICAN McALL RECORD

VOLUME XXXII

MARCH, 1914

NUMBER 2

Friends of the Mission when in Paris should always consult the church notices in the Saturday (Paris) New York Herald for news of McAll Meetings.

THE THIRTY-FIRST ANNUAL MEETING

of the

AMERICAN McALL ASSOCIATION

Will be held in

The North Presbyterian Church, Delaware Avenue and West Utica Street
Buffalo, N. Y.

Tuesday and Wednesday, April 28 and 29

The Convention Speaker, Dr. John R. Mott

Keynote of the Convention—MEETING THE NEEDS

Chairman of Hospitality Committee

Mrs. George H. Dunstan

The Markeen, Main and Utica Streets, Buffalo

With such a speaker as he whose name stands above, no words are needed as to the importance of sending delegates to our Annual Meeting, even at some considerable expense. Buffalo, though perhaps as central as any city in which the Mission is represented, is a long way from the Eastern auxiliaries, and the journey from all but a very few of the others is expensive if not fatiguing. And yet the value both in inspiration and education is more than an equivalent for the cost! Every auxiliary is warmly urged to create a special fund by whatever means may seem locally best, which will insure the presence of at least one delegate from each at the Buffalo convention. Very special preparations for this convention are being made, and the loss to each unrepresented auxiliary will be far more serious than the labor and ingenuity required in creating the small fund necessary to send a delegate, even from remote Boston, St. Louis or Washington.

M. Guex is planning to visit England in behalf of the Mission, going over to London sometime in early March for the annual meeting of the English Auxiliary. He will be accompanied by another French member of the Mission staff, and it is hoped and expected that this visit of the Director of the *Mission Populaire* will greatly stimulate English interest and lead to enlarged contributions from England to the work.

One by one the older workers and friends of the Mission pass away to their eternal rest. Word has but recently come to us that on the 17th of last October Mrs. Brown, widow of the late Rev. S. R. Brown, so long a valued worker in Paris, especially in connection with the *Salle Rivoli*, received the home call. Since Mr. Brown's death Mrs. Brown had been living with a married daughter in England.

The McAll hymn-book, *Cantiques Populaires*, received a noble tribute not long ago when, in one of an important series of meetings held in Nîmes, Dean Doumergue, of the theological seminary at Montauban, the eminent biographer of Calvin, gave a lecture on "Sacred Song through the Ages." Dr. Doumergue explained the genesis and evolution of religious song from the days of Israel to the present time, including the McAll *Cantiques* with the Huguenot Psalter and *Chants Chrétiens*, which have counted for so much in the vitality of French Protestantism.

No apology is needed, we are sure, for devoting so much space in this number to reports from the Salle Centrale and Nantes. These two special children of our love and effort are indeed calculated to encourage us to new self-denial, to larger gifts to this mission so evidently blessed of God. When the fund for M. Merle d'Aubigné's new hall is completed, as it doubtless soon will be, there will be another work, more especially ours, to follow with our interest and our prayers. But through all the fields of the Mission, whether or not special objects of interest to our auxiliaries, noble work is being done and a good harvest is ready for the reaping.

Senator Réveillaud, who for many years has been a member of our Paris Committee, is never afraid to nail his colors to the mast whatever may be the attitude of the French Government toward religion. He is much in demand as a public speaker, and not long since gave an address at Cozes on "The Gospel Origin of Democracy." The large audience, in which Roman Catholics and Free-Thinkers were mingled with Protestants, was amazed to hear a man so eminent in political life speak "so religiously," as the newspaper report says.

A Prayer Union for France has been formed in the Robert Browning Settlement, London. The Bishop of Birmingham is its president, and Herbert Stead (brother of the late William T. Stead), director of the settlement, is one of the vice-presidents. The members must be French or of French descent, but any others who are interested in the welfare of France may become associate members. There are no dues, and the only rule is to pray once a week for France. In memory of the great French heroine, the union has taken the name "Joan of Arc Prayer Union for France."

FRANCE AND AMERICA

At a meeting of the French-American Society in Paris M. Gabriel Hanotaux, the president, in an address of welcome to Mr. and Mrs. Andrew Carnegie, uttered the following words, which are pleasant for lovers of France to reflect upon:

"Between France and America the ties which, even yesterday, were but too slack, grow closer every day. We assiduously strengthen them because we know what useful examples may come to our continent from your young and ardent democracy. We are with you, we are near to you, and permit us to believe that reciprocally the concurrence of France is not indifferent to you. In fact, if it is *reason* that should have the last word, the world cannot do without the country of Descartes; and if the *heart* is to reign supreme, it cannot do without the country of Saint Louis, Joan of Arc and Saint Vincent de Paul.

"France—America—peace and work, reason and heart, let these words remain united in our hearts."

THE DIRECTOR AMONG THE STATIONS*

PASTOR HENRI GUEX

I shall soon have made the round of all the stations of the *Mission Populaire* in France, and it is with joy that I can affirm that everywhere I find reason for encouragement. Naturally, there are regions where the work is more difficult and produces less fruit than in others, but even in these places it is evident that the Gospel is not preached in vain.

In the last days of November I returned to Fives-Lille, Roubaix and Turcoing, being accompanied by Mr. Archibald, the assistant secretary named by the London Committee to take Mr. Soltau's place during the convalescent leave granted to the latter.

At Fives we were present at a fine festival to celebrate the thirteenth anniversary of the Foyer du Peuple. There were addresses, songs by the young men, the young girls and the children of the Band of Hope, and a supper, followed by *tableaux vivants* representing scenes in the history of the Reformation. Nothing was lacking to make this a most delightful occasion.

Resuming the work at Roubaix is a difficult matter.† It is hard to reach the working people of this city. They prefer the distractions of the cinema or of *La Paix*, which is a Socialistic enterprise in the same street as the Solidarity, and which is undertaking to compete with it, not only by lectures but also by its amusements, which include a cabaret and a coöperative society for the purchase of food and drink. Our coöperative society is still alive but very feeble.

At Turcoing M. Neboit, the evangelist of *la Semeuse*, is greatly encouraged. I met there a group of men, formerly

*See note on pp. 1, 2 of the January RECORD and Pastor Guex's Article on pp. 4-6 of that number.

†That the work in Roubaix is progressing better than perhaps our Director dared to hope seems evident from a Roubaix letter in a recent number of *Evangile et Liberté*, which speaks of a visit to his old church of Pastor Élie Gounelle, now of Paris, but the founder (with the help of the McAll Mission) of the Solidarity in Roubaix during his pastorate there. On this occasion he spoke at a meeting in the Solidarity "before a splendid audience, which made us feel as if the best days of this work had returned." Evidently people are again forming the habit of attending the meetings in this first of Fraternities.—Ed.

hard drinkers, and some of them mighty anarchists, who have been converted and transformed by the Gospel. It was a joy to hear them express their gratitude to the Saviour who has freed them from their errors and from the passion for drink.

On December 4th I set out for the center and the south of France, whence I have returned well satisfied.

My first halt was at Tournus, where the *Bonne Nouvelle* had been stationed for two months. The length of this halt in the pretty little town on the bank of the Saône, with its many ancient monuments, is due to the astonishing interest our fine boat has aroused in the people of the place.

Two articles on the subject have appeared in the *Tournus Journal*,* very favorable and encouraging, written not by a friend of the work, but by a regular contributor to this paper, and showing a very significant state of mind.

I can myself testify that the meetings on the boat are well attended by most attentive listeners.

At St. Etienne I was cordially received by Dr. Hastings Burroughs, and the meeting which I held in the evening was proof that the work is going on well. It does not extend, but it does obtain solid results. The dispensary continues to give valued services. It is certainly a useful adjunct to a work of evangelization.

At Marseilles I had the satisfaction of finding a group of remarkably united and consecrated workers—Pastor Biau, M. F. Roux and the two Bible readers, Mme Carle and Mlle Martin. The most important work is always that done at the Quai du Port. Nothing is more interesting than to watch the crowd walking up and down the quay; they are glad to come into our hall, and completely fill it. If it were larger it would still be filled. The people generally remain till the close of the meeting; there is little coming and going. This tends to reduce the figures for attendance, but the sustained interest gives reason to believe that the hearers receive more benefit than those who merely come and go.

At the Quai du Port I took part in a great anti-alcoholic meeting held by M. André Monod, the general agent of the

*See article about the boat on page 11.

Blue Cross. The subject of the meeting was "Death to the Tyrant"—alcohol.* * * *

Various ideas were brought forward at the meeting of the Marseilles auxiliary committee as to what is needed to give our work there a new impulse. The president of the committee would fain have a Mission boat moored in the basin of the Port; but it is hardly probable that the authorities would permit this. M. Biau would be glad to have a hall on the Boulevard, but the expense would be considerable.

From Marseilles I went to Nice and Grasse. In Grasse I found a real congregation installed in a modest hall and greatly desiring a church of their own. In addition to the strictly religious work M. Quéhen has on hand many social enterprises which greatly extend his influence. Notable among these is a "Sportive Blue Cross" (temperance athletic society). M. Quéhen has also organized a troop of Boy Scouts. The very day that I was at Grasse these scouts had gone to Nice to take part in a review of all the scouts of the region before a retired general.

My tour ended at Nice with our excellent missionaries, M. and Mme Malan.†

M. Malan, who speaks Italian well, has recently organized a meeting for Italians which gives great satisfaction. I had a few moments' conversation with a young Italian who seems to be almost won to the Gospel by these meetings.

The Sunday meetings are extremely encouraging. The audiences are large, including more bourgeois than workingmen, a very interesting fact. I conversed with several of the former, notably an artist and a retired banker, both of whom very touchingly expressed their gratitude to the Popular Mission for the good it had done them. The artist had very courageously undertaken to "do the door," inviting passersby to enter, and he succeeds all the better for being a true gentleman.

In short, the Nice work is prosperous, both among adults and children. M. Malan is highly esteemed in the various churches of the city. God bless his work, and that of all the laborers in the Mission!

*See page 19 for Mlle Martin's account of the Belle de Mai.

†See the article by M. Malan on page 18.

FREE-THINKERS AND FREE-BELIEVERS IN THE NEW BUILDING

PASTOR DANIEL MONNIER

On Sunday, December 7th, at 4 o'clock, our great audience room was opened for a meeting of the Union of Free-Thinkers and Free-Believers. This is a society for moral culture in which such Christians as the Pastors Wilfred Monod and Elie Gounelle, Professor Jean Monnier and other men of religious standing, come into contact with notable thinkers, Atheists or simply Deists, for the free discussion of moral and religious problems. The subject of the meeting in question was "The Present Renaissance of the Religious Sentiment in France." M. Gabriel Séailles, member of the Institute and Professor in the Sorbonne, presided. Pastor Monod introduced the subject. M. Marcel Sembat, Deputy to Parliament from Paris, noted in the Chamber for his oratory, took part in the discussion, as did Prof. Jean Monnier, of the Protestant Faculty of Theology. In the crowded audience were M. Ferdinand Buisson, former Cabinet Minister and now a Deputy, and several other very well known persons.

As often happens, the most interesting part of the discussion occurred after the formal closing of the meeting, and upon the platform itself, which was invaded by many distinguished persons. It was at this time that I heard M. Sembat utter the significant words: "If I had been born in England I should probably not have felt compelled to leave my Church"—meaning that in England he would probably not have been born in the Roman Catholic Church, to which he had belonged in France.

Evidently I cannot relate all the interesting things that were said in this meeting. The general secretary of this Union of Free-Thinkers and Free-Believers—Professor Frank Abauzit (the translator of Professor William James's "Varieties of Religious Experience")—is one of our friends. As the usual place of meeting of the society happened to be engaged on December 7th, it occurred to Prof. Abauzit to ask our committee for the use of our large hall. He invited me to a seat upon the platform and presented me to M. Séailles and others. All thanked me for the hospitality of our great and

beautiful building—thanks which, in fact, are due to our American friends.

To Pastor Monnier's brief sketch we add parts of the reports of this same meeting in *Evangile et Liberté*.

The Union of Free-Thinkers and Free-Believers held its first meeting of the winter, by way of exception, in the great conference hall of the Rue Pierre Levée. M. Gabriel Séailles, who presided, in his introductory remarks expressed his distrust of any religious renaissance which is merely a military or clerical reaction not expressing itself in social sacrifices, but avowed his sympathy with a religion which preaches immediate reforms, and which draws its hope of final triumph not from revelations but from the good it does.

M. Wilfred Monod read a rich and suggestive paper on the symptoms of a religious renaissance. Armed with facts and well-chosen citations, he showed that the anti-religious opposition has lost much of the violence of ten years back, and that public interest now tends toward religion. With great penetration he pointed out the causes of this change of mind—the scientific trend toward the spiritualization of matter; the new attitude of the history of religions toward certain philosophical theories of the eighteenth century; the tendency of philosophy to idealism; the study of religious psychology; the recognition by clearsighted republicans that popular education has too much neglected the things of the soul; the current of idealism strongly evident in socialism; and, finally, the metaphysical instinct which inevitably returns to the problem of future destiny. M. Monod concluded: "Free thought, in the very name of its principle, may become religious. May it turn to the bread of life, the Gospel of the Galilean!"

M. Marcel Sembat, Deputy for Paris, being invited to utter his opinion, delivered a very amusing but misplaced impromptu address, his cutting but sarcastic voice sounding false after the serious tone of the former speaker. M. Sembat did not understand being invited to such a place as this hall; it seemed to him that M. Monod had a passion for proselytism. He found neither moral nor spiritual poverty in free thought, which he praised as doing its duty as an educator of the democracy. Attempting to refute the arguments of the previous

speaker, he maintained that the people had no religious needs, and asserted that the history of religions would soon overthrow all the old beliefs.

This address, far more scintillating than solid, drew upon M. Sembat a fine and spirited reply from Prof. Monnier, who reduced to their true value the former's historical conclusions, and showed by facts which he could prove that our people are open to religious influences (witness the Fraternities), and that in their own highest interests they should be encouraged in this respect. M. Monnier also declared that the animating motive of Protestants, and of many Catholics as well, was solicitude for souls and not increasing the number of proselytes.

This last point was taken up by M. Wilfred Monod, who declared, in his reply, amid repeated applause, that his passion was not for proselyting but for the Christ whose spirit alone can keep democracy alive. * * * To sum up: a long session, the interest of which did not fail for a moment, and in which the rights of religion and of the soul were well defended.

TEMPERANCE WORK IN *LE FOYER DU PEUPLE*

JULIE MERLE D'AUBIGNÉ

[Every one who has visited Lille, or has heard Miss Baldwin describe *Le Foyer du Peuple* at an annual meeting, or Mlle Julie Merle d'Aubigné speak at a parlor meeting of her work with Pastor Nick in *le Foyer* and *le Rayon*, knows that the temperance work appears not only to Pastor Nick but to all social workers in Normandy to be the cornerstone of successful evangelization. Pastor Nick lately wrote: The Blue Cross has followed an ascending path the past year. April, 1912, 94 members; May, 97; June, 109; July, 113; August, 122; September, 127; October, 146; November, 157; December, 173; April, 1913, 231. The following article lets us into the secret of this success and also into the difficulties through which it was achieved.—Ed.]

The life of our people is one of hard work and little pay; the women earn from 2 to 3 francs a day, the unskilled laborers (of whom we have a good number) 3 to 4 francs and good workmen only from 4 to 6 francs. I visited last night two men who belong to the class of unskilled laborers; their parents were too eager to have them work early, and they can never rise to a better position. One is employed in the large iron foundry which employs about 4000 men; to enter this foundry is the ambition of many a poor man. In this enviable position

this man, who has a family of four children, earns 75 cents a day. Having been wounded and then sick, he remained for more than a year without work; having only a small compensation, this, with drink, brought them low down in debt. We were very near giving up this family in despair, for the wife's conduct and method of providing for her family were not beyond reproach. However, the change came—for the wife first, then for the husband—and now this little pair is really an example of hard work and faithfulness. To help pay off their debts the woman works at the factory from six in the morning till six in the evening. When she comes home she cooks, mends, washes and combs the children, so that everything may be ready for the morning. Many ladies have not such a good excuse for missing the Wednesday evening prayer-meeting as this little woman, who is always present, and on Sunday evenings as well. The morning and evening meal, which consists only of black coffee and bread and butter, does not take her much time to prepare; milk is never bought but when someone is sick. Is it surprising if this is often the case?

The next family I visited is in a still worse situation. The man, as unskilled laborer, has to be at his work from five in the morning till seven at night, with only one and a half hours in the middle of the day; for all this toil he only earns 65 cents! The wife explained to me that all the children had water in the blood; none of them had been able to live beyond the age of seven, one puny, undergrown boy of thirteen having alone survived the critical age. He earns 20 cents a day now, and it was touching to see him, after his day's work was over, care for his little sister. He and his father have to cook the food and do the cleaning when they come back from their work, the mother having become nearly totally blind. Washing and mending have to be given out, which is a great drain upon their narrow income, and notwithstanding all their saving they were 5 francs short at the end of the month.

The room was very far from clean, and everything spoke of destitution. The man was smoking his pipe next to the stove, and I must say that I blessed that pipe for giving this poor man a sense of leisure and comfort between the outside

and the home work. But better than the pipe, a new light has crept into the life of these poor toilers. The demon of drink has been successfully fought, God is revealed to them, the Foyer du Peuple, which seems like Paradise, opens its doors to all; there they can delight their ears with music and song, their eyes with beauty, their souls with hope, love and faith.

Here is a household who could not have sunk lower. The man earns 65 cents a day and is often out of work. He had managed sometimes, however, to save some little money in the gin-shop savings bank (a most beneficent institution, as may well be imagined!). When Gérard goes to fetch his treasure he is told there is none left, all the money has been drunk on credit. In utter destitution, the man breaks down and cries like a child. The remedy, however, was soon found; the man has kept the pledge, the whole family have taken to chopping wood and the little boys stick to their work, after school hours, like men. Hope has entered this destitute home.

THE BONNE NOUVELLE AT TOURNUS

S. DE GRENIER-LATOURE (in part)

Tournus is a town of 5000 inhabitants, pleasantly situated on the river Saône. Near here is the boundary line between northern and southern France; the high-pitched roofs of the north begin to be replaced by the flat roofs of the Mediterranean basin; the languages also divide here (*la langue d'oc et la langue d'oïl*); in law it is the point of division between Roman and Germanic usages.

The town is very old. There are many interesting buildings to be seen, especially the famous Abbey of St. Philibert, so well known to archæologists and artists.

A Reformed church was opened here in 1562, but was destroyed ten years later during the religious wars.

In 1883 Pastor Holmann, of the Evangelical Society of Geneva, began a gospel work in this town, and several families rallied round him and have remained faithful. Since 1893 the devoted Pastor Cornet-Auquier [whose parish, as we learned in the RECORD for January, extends over some sixty miles and includes forty-one towns and villages], has conducted service

there once a fortnight, and has collected round him about forty Protestants, many of whom are living and active Christians.

It was in answer to his earnest request that when the *Bonne Nouvelle* left Châlon it was sent to Tournus.

From the outset the meetings were very well attended. Those of the first week, presided over by Pastor Fleury [formerly of our rue du Temple hall, Paris, now of Montceau-les-Mines, in Central France], were highly appreciated by a public which had never attended a Protestant service. The number of attendants rapidly increased until it was impossible to close the doors, and even the gangplank was crowded by attentive and respectful people. The pastors of Montceau-les-Mines, Dijon, Châlon and Villefranche have aided M. Dautry in conducting these meetings.

It became necessary for the boat to prolong its stay far beyond the usual period of three weeks. The local papers took up the matter by no means unsympathetically, as the following extracts from a three-column article in *Le Journal de Tournus* of December 6th will show. The article is entitled

WHY?

The presence among us of the boat *La Bonne Nouvelle*, consecrated to the diffusion of evangelical religion, has been prolonged to so unexpected—we had almost said unusual—a period that it becomes impossible to let the fact pass without attempting to ascertain its causes.

* * * *

Who would ever have thought that Bible utterances would find a welcome among us. What! the light hearted, frivolous Tournusian (so some people call us) submit to going every evening to listen to the serious—sometimes almost crabbed—morality of these gentlemen? * * * Well, what do they go there to hear? Why do men, women and children from all the different social classes, very few of them Protestants, why do they go evening after evening to hear such serious discourses? "What went ye out into the wilderness to see?" * * *

Why, indeed, do they go? Because these gentlemen are fine speakers? As to that we say nothing, not having heard them, but if they are, that is not enough to explain such unique, such persistent success. Nor can it be the result of novelty, since the novelty must have worn off. No; there is something else. It is most probable that meetings of this sort respond to a latent need of the people. It is because the religious sentiment is a primordial instinct of the human being and not to be destroyed; it is because prejudices, mistrusts or the accursed political question that so many Catholics take pleasure in envenoming have alienated these once-while Christians from the Catholic Church in which they were born. Too often wounded in their deepest sensibilities, in their aspirations toward a program which to their

consciences appears compatible with the democratic spirit of the Bible, they have settled down—as they think, forever—into religious indifference, yet always unconsciously regretting their days of faith, the time when the simple idea of God filled their thoughts and enlightened their life. * * * And now to hear again the words of faith and hope and love, and even those severe words which compel them to look into their own hearts and forward to the future life—well, all this is like a festival for their souls; and such a festival being within their reach they go to it.

There is therefore nothing surprising in the fact that the preaching of these peaceful apostles has fallen upon propitious ground. In view of the great number of meetings and the extraordinarily faithful attendance of the people, he must be prejudiced indeed who would refuse to understand the lesson of it all. * * *

[The writer goes on to show that the need of the ideal is deeply rooted in the French nation; denied it in its natural channels they will seek it in alcohol, opium or cocaine. Man “cannot live by bread alone.” The conclusion is unescapable that to be happy man must have something more than the material things of life. Let us not, then, be too much surprised with the interest which these addresses have aroused. The Gospel which so many philosophers, even though unbelievers, regard as the highest expression of human morality * * * is especially grateful to the heart of the multitude. Why should it not take possession of them?]

We must, therefore, in part at least, find in the deep and most comprehensible interest of which we have already spoken, and which will eternally be a present experience, that fondness which our fellow citizens have, for long weeks, shown for the elegant boat whose name is “The Good News.” Evidently they find both pleasure and profit there, since they go there.

As for ourselves, we are not called upon to reach a conclusion in an article entitled “Why?” One purpose is simply, in company with our readers, to reflect in good faith upon what is taking place and to seek its teaching. Perhaps we have caught a glimpse of more teachings than one.

Some weeks previous to the publication of the article from which the above extracts are taken the same paper published another entitled

LA BONNE NOUVELLE

It is just three weeks since a beautiful boat came from Châlon to Tournus and tied up at the Central wharf. A curious crowd at once began to inspect it and spread the report on all sides that the boat had come on a Protestant mission. This turned out to be the truth. This boat, which is constructed for a meeting hall, is occupied by an evangelist and his family. During the twelve years since it was launched this blessed boat, which carries the name and word of the Gospel, has not ceased its navigation of the watercourses of France, nor its teaching of the people who have crowded on board. So Jesus preached by the Lake of Tiberias. The regions through which the boat has passed have left upon the mind of M. Dautry, its evangelist, the best of impressions. Everywhere that he has gone he has received the welcome that he has desired. So at least he told me last Tuesday, when I visited him, adding that already the people of Tournus have still further confirmed his statement. He is delighted at the eagerness and

enthusiasm already shown by our fellow citizens in their attendance upon the evening gatherings. Many times already he has been obliged to close the doors for want of seating capacity. We belong, said M. Dautry, in answer to one of my questions, to a great organization, established in 1872, by the name of Mission Populaire Evangélique de France, and he handed me a little leaflet, "Souvenir d'une visite à la Bonne Nouvelle," such as he gives away to those who show their interest by attending the boat services.

[This very sympathetic writer goes on to describe the boat, the mixed character of the audiences, the tracts that are distributed among them, and the purpose of the boat-mission, as explained by M. Dautry.]

"We are not trying, properly speaking, to make converts. We simply wish to acquaint the people with the Gospel, which is the word of God, to bring them into direct contact with the ideas we preach."

ROCHEFORT

"In Rochefort," says *Le Christianisme au XXme Siècle*, "the work of evangelization, which for thirty years past has been carried on under the auspices of the Popular Mission, has entered upon a new phase. M. J. Dürrleman, who directed it, having retired from active service, Pastor de Richemond, of the local Protestant church, has undertaken to carry it on. A new hall was opened early last October." It appears from a note in *Evangile et Liberté* that during all these years the McAll Mission has been coöperating in the support of the Protestant church, of which (as in more than one locality in France) the Mission has been the evangelistic branch. Since the opening of the new hall the eminent pastor, Freddy Dürrleman, son of the long-time director of this hall, and whose early work was performed in one of our halls in the north of France, held a "contradictory meeting" in Rochefort, which was attended by more than three hundred persons. It is interesting to recall to mind that M. J. Dürrleman, the father, joined the Mission in 1881, to take charge of the newly opened stations of Saintes and Cognac, being installed there by Dr. McAll himself. In 1885 he was appointed to succeed Pastor Gayat at La Rochelle and Rochefort, and removed to Rochefort in January, 1886. It will be remembered that the stations have for some years been supported by the Canadian Auxiliary. In his last report to the Paris Board M. Dürrleman expresses his gratitude to the "dear friends in Canada who, during all these years, have supported so generously the work in Rochefort and La Rochelle."

THE HALL OF A THOUSAND CANDLES

ADAPTED FROM A LETTER FROM THE REA. HENRI GUEX

In a faubourg of Nantes, well known for a number of years past to the workingmen of that city, there flashed out, on the 19th of last November, a new illumination. Through a great plate-glass window two electric lamps of a thousand candle power shone out into the street, making visible the inscription *Salle de conférences publiques et gratuites* (Hall for Public Free Lectures). It was the new annex to the McAll Mission station in Nantes, rendered imperative by the growth of the work.

"It is the hall of a thousand candles," said M. Beigbeder, who had accompanied the present Director to take part in the dedication of the new hall; and I added, "May it be the hall of light." Already it has proved its right to the name by the attraction which it exerts, not only upon the regular attendants of our meetings but upon the entire quarter.

The occasion was an admirable manifestation of the vitality of the work of conquest which has been going on in this town; our only regret was that those American friends who contributed so generously to the expense of the building could not be present with us.

Certain members of our various societies had entered with the greatest eagerness upon the work of decorating the new building. Several of them adorned the interior with mural paintings; a young telegraph operator gave several evenings to making a stenciled frieze around the room. During several nights preceding the opening of the hall a number of these friends remained till two or three o'clock in the morning, that everything might be finished for the great occasion.

Invitations had been widely distributed through the quarter, bearing, in addition to the date and hour, the words: "By means of its numerous arrangements for young and old, and its many attractions, this Home provides for all the members of the workingman's family and gives them the opportunity, during their leisure hours, of satisfying their higher intellectual and moral needs."

M. Beigbeder presided at both of the meetings of that day. Invitations to the meeting at half-past three in the after-

noon had been restricted to members of the Reformed Church of Nantes and the faithful members of our fraternity; but a crowd of children who had not been invited made their way into the hall, their overflowing life seeming an encouraging promise for the future. M. Beigbeder, M. Dombre, the pastor at Nantes, M. Chastand and I, by turns, addressed the crowded audience, describing the work which had already been done in this place, and forecasting the still greater work which we hoped would be done with these enlarged facilities.

Pastor Dombre brought us the sympathies of his church members, and expressed their admiration of M. Chastand's zeal and efficiency.

But the crowning interest of the occasion was the evening meeting. The great hall* was crowded before M. Beigbeder and I arrived, and the concierge greeted us with the exclamation: "Ah, sirs, it will be necessary to pull down this hall and build a much larger one."† When we consider that the present building is the third in six years, and that each new building has been twice as large as that which preceded it, these apparently prophetic words are calculated to stimulate the zeal of the workers in Nantes and their friends.

For two hours these workingmen and women gave the most rapt attention to all that was said. M. Beigbeder repeated the call to the marriage feast: "Come, for all things are now ready." After his eloquent appeal M. Chastand, with the aid of the lantern, told the story of all that is done in the Fraternity—Gospel meetings, lectures, schools, boy scouts, medical consultations for children, Christian unions, schoolboys' clubs, workingmen's circle, social secretary, mutual aid society and still others—showing also the brush factory which used to mean so much in the lives of our poor mothers, but which, to their great desolation, had to be closed for want of capital to carry it on.

*27 meters long by 9½ wide and 6¼ high, accommodating 600 persons.

†An article in *Le Christianisme au XXme Siècle*, describing this event at some length, says there were six hundred workingmen and women present, and closes with the words: "It is certain that among all our works of evangelization, the Fraternity at Nantes is at the present time one of those best calculated to strengthen the faith and stimulate the zeal of Christians."

Will it not be possible to resume this fine and useful enterprise?

It was a stirring sight; joy beamed from every face, and the singing was most hearty. In the intervals between the speeches anthems were sung by the choir in a style which showed that much time had been spent in their preparation. The speeches were simple but convincing, for the speakers spoke from their hearts. From the first moment they were in touch with their audience, and throughout the evening the work and life-giving power of the Spirit of God were manifest.*

When we left M. Chastand we left a happy and resolute man, looking forward to the future with hope.†

THE SEMEUSE BRETONNE

[The progress of our work in Brittany is interestingly evident from the following letter written to M. Sainton by Pastor Kissel of Lorient after a visit to Vannes.—ED.]

I cannot let the day close, dear Monsieur Sainton, without telling you not only of our safe return but of the peculiar pleasure and edification which I found in your fine meeting. The hymns, so harmoniously sung by the entire assemblage, especially interested and touched us. It must have cost you much work to teach those good fellows to sing hymns that way. And then they appeared so interested, so sympathetic! I was absolutely amazed and overjoyed; and I want to express to you the congratulations of Mme Kissel and myself, as well as our gratitude for the precious aid you are bringing us in the evangelization of our region.

C. G. KISSEL.

*The article in *Le Christianisme*, from which quotation has already been made, observes: "The crowds that were present on this occasion demonstrate the influence of the Fraternity throughout the quarter; it may even be safely affirmed that its influence is assured even over those who do not frequent it. Numerous, however, are the families that strongly appreciate the advantages it affords their children * * *; numerous are the souls who have found in the Fraternity freedom from the thrall of sin; for all that is done there is not only impregnated with the Christian spirit, but is done with the direct purpose of conversion.

†On page 24 will be found an account of the reopening of the workingmen's club at the Fraternity by its secretary, M. H. Garnier, and on page 27 a still later report from the director of the work, M. Chastand.

THE CEMETERY OF THE CHATEAU ON ALL SAINTS DAY

ARNOLD MALAN

At Nice, rising abruptly from the azure sea, there is a solitary hill which at once catches the eye of the visitor. This hill is called "Le Château," from a strong castle which was formerly the glory of Italy and of which some fragments still exist.

Perched on this castle hill is a cemetery whose numerous marble tombs glisten in the rays of the southern sun.

One special spot used to be reserved for the burial of suicides and murderers; and it was thought natural to bury Protestants there, for of course, it was said, they also are among the number of the damned! Thus this unconsecrated corner came to be called the Protestant cemetery.

In process of time the barriers enclosing this special ground have been removed, and the whole has become one. But the name Protestant cemetery has clung to the old corner, though it is no longer regarded as accursed.

Here were held, as in former years, the All Saints' Day meetings, conducted by the agent of the McAll Mission, kindly assisted by Pastors Carayon, Rivoir and Valle. We would tender our warmest thanks to the pastors who kindly helped us by their addresses and to many friends who helped in singing the hymns and in tract distribution. These meetings, owing to the fine weather, proved a splendid opportunity of proclaiming the Gospel to considerable crowds in both French and Italian. People hurried from all parts of the cemetery, and it was a thrilling sight to see these crowds, amounting to seven hundred or eight hundred each day (November 1st and 2d, All Saints and All Souls Days), grouped among the tombs, and standing for two hours to listen to the preaching of the Gospel.

One young lady, dressed in black and with tears in her eyes, listened intently. We felt that the message was taking root in her heart, and bringing divine consolation.

The police and the cemetery guardians accepted New Testaments with pleasure and gratitude. One of the latter begged that he might be also given a copy of our hymn-book,

that he might read again the hymn, *Mon Dieu, plus près de Toi*,* that had been sung during the meeting.

The tracts we gave away at the cemetery gate afterward were for the most part gratefully received, and there were very few torn tracts to be seen.

This year these meetings were a great success and have certainly left hallowed memories in many hearts.

MOTHERS AND CHILDREN IN MARSEILLES

A. MARTIN

[Those who are interested in the three stations in the above city will find much to gratify them in the Paris Annual Report, of which each auxiliary has received a copy. A few unpublished notes from the pen of Mlle Martin, in charge of the work among women and children in the Belle de Mai hall, are worthy of a place here.—Ed.]

Of forty-five registered members of our mothers' meeting, forty were born Roman Catholics. They give me the greatest encouragement. One of them, who was obliged to undergo an operation upon her eyes, asked me to pray for her and to ask the members of the meeting also to pray for her. I am particularly struck by the faith in prayer which all of them show.

In our children's schools (Thursday and Sunday) we have organized a League of Kindness, and it is touching to see the eagerness of these little ones to do acts of kindness. Here are a few of those they report on Thursday afternoons:

"Two children were fighting. I parted them, and they both struck me, but did not fight one another any more."

"Two little girls were quarreling, and I separated them. One of them threw a stone at me and I told her that if she belonged to the League of Kindness she wouldn't do that."

"I saw a little beggar girl eating her bread dry. I gave her my chocolate and ate my bread dry."

"The other day on the tramway I saw an old man standing. I gave him my seat, and he offered me two sous; but I refused them, telling him that I was of the League of Kindness."

"The Periwinkle" is a little society of young working girls, former members of our Thursday school. They go to

*The "*Titanic* hymn," Nearer, my God, to Thee.

work when 13 or 14 years of age and no longer have a Thursday half holiday; but they have all the more need of friendly oversight; so I gather them together on Sunday afternoons from 2 to 7 o'clock. We sing hymns, read good books and have an hour of play before the worship with which we close our meetings. All the members of The Periwinkle accept the following rules:

1. To read daily a few verses in the Bible and pray for one another.
2. To be Sunbeams in our homes for every member of the family.
3. Especially to try to be lovable (*aimables*) to everybody, and especially to those who are not lovable.
4. To do kind acts joyfully whenever an opportunity occurs.
5. To come to the Sunday meetings as regularly as possible.

The fee is three francs a year.

HOW THINGS WORK IN *SALLE CENTRALE*

PASTOR DANIEL MONNIER

Our Sunday evening meetings, interrupted during the summer, were resumed in October, with the coöperation of several pastors of churches in Paris. I presided at one of the first, when the speaker was Pastor Jean Meyer, ecclesiastical inspector of the Lutheran Church.,

On November 23 a small group of Anarchists was present, headed by the manager of the newspaper, *Le Libertaire*. M. Peyric, of the Maison Verte, was the speaker of the evening, his subject being "Living Democracies and Democracies doomed to Death." I had taken pains to have the meeting advertised as far as to the Belleville and Ménilmontant faubourgs, and the audience, larger than usual, was also more mixed in character. Our Anarchists listened in silence until the end of the address, when they sought an opportunity to reply from the platform. This I refused; and therefore, when the singing of the closing hymn was begun they rose in their corner and sang the well-known revolutionary song, *L'Internationale*. We were obliged to call for silence and dismiss the meeting without finishing our hymn, since we proposed to exercise authority in our own hall and on no account to permit disturbers of our meeting to promulgate their anarchistic theories from our platform. But we offered them a private inter-

view that very evening, if they desired one; and M. Peyric offered to invite them to the very next "contradictory meeting" to be held in the Maison Verte, if they would give him their names and addresses.

At this one shouted: "I am the manager of *Le Libertaire*, and if you want my address go to police headquarters; they know me there." After which they left the hall singing the chorus of *L'Internationale*.

A fortnight later they returned for an address by Pastor André Durand on "A Necessary Revolution." Again they demanded permission to reply from the platform and again I refused. This time they consented to a private discussion with M. Durand. Nearly the whole congregation remained; but the anarchists found no opportunity for the platform eloquence on which they pride themselves. The discussion, lasting three-quarters of an hour, took place in a corner of the hall, and M. Durand was able in all freedom to bear witness to Christ as the Saviour. The most perfect order reigned throughout.

Every Thursday afternoon we welcome a crowd of children. On their arrival each receives a ticket of attendance, a Bible picture and a modest luncheon. At three o'clock, the Bible lesson being over, I call the roll, and then ask all whose names have not been called to come to the platform and be registered. Each gives his name, address and a few general family data, and I ask them what was the motive that brought them to us. Generally it is our own pupils who bring their little friends, who are glad to come here for their Thursday afternoons. They are enchanted with the games in the court, the lunch, the manual work (sewing, basket work, drawing, netting), and are glad to come again.

It is very remarkable how interested these children are in the Bible lesson and hymn singing; especially in the great colored picture which illustrates each lesson; once (it was at the close of the story of Joseph) they even applauded, as at a play.

Some of our children come to us from other halls of the Mission: Yvonne, Emilie and Paul D. were brought by their mother, who attends the Bonne Nouvelle hall, where there is no work for children. These are well-bred children, and now

both parents come with their children to our Sunday evening meetings.

Three other children, also two sisters and a brother, very different from the first three, used to attend the rue Cérisae hall.* They are very poor, and morally quite abandoned. They live a full half hour's walk from the rue Pierre Levée, and of course there is no question of the autobus for such children. But they come very faithfully, and have brought with them two little friends, perhaps poorer than themselves. These last, who are only three and six years old, are put out into the street every morning by their mother, who sells flowers, and left there all day and until long after midnight, when she returns from selling flowers in the restaurants and cafés. When night falls the little girl of six takes her little brother on her lap and sits on the doorstep with him till their mother arrives.

Another child was brought to us by an infant-school teacher who attends our meetings. This is a motherless boy of six whose father was in hospital. The teacher begged us to send him to the country with our fresh-air children, and we did so. He returned full of gratitude and has since then never failed to appear at our Thursday school. One day, in the drawing class, he gave utterance to a very bad word, for which the teacher reproved him. The poor child, all astonishment, burst into tears. "Why, madame, the fried-potato merchant says that!" It appeared then that a motherly vender of fried potatoes, whose tongue is less refined than her heart, has taken him under her protection.

Here are two Russian boys who listen with deep interest to the Bible stories, which are evidently new to them; and here are several Israelitish children sent by their parents, merchants in our quarter, who are pleased to have their children come to a place where their ancestors, the patriarchs and prophets, are spoken of with reverence.

Various classes as well as various races meet in our Thursday school. At the close of our session a private automobile was waiting at the door and three of our boys got in; their mother had called to take them for a visit to some of

*Formerly the New York hall.—Ed.

their friends. A "gentleman" of the neighborhood brought his son, wishing him to join our troop of Boy Scouts (*Eclaircurs*). In fact, several parents of our quarter, absorbed in business, look to us to help them train up their boys to be men. We have been forced to make two additional patrols of boy scouts. Our older boys are very assiduous in forming the new members, and I am planning to give them talks on various subjects. I preside at all the examinations for admission, administering the oath and reviewing the field exercises as often as I find it possible.

Our *Ecole de garde*, begun with eight pupils, now has nearly eighty, the number increasing every day. Our two teachers are overtaxed, and one of our class-rooms is already too small. We are thinking of arranging for a playing field and getting a third teacher, if the funds can be found.

The better class children are sent to us that they may make better progress in their school lessons. This social class, indeed, is the one among which our work principally lies, there being very few of the wretchedly poor in this region. Such as come to us come from a long distance. The people of this quarter are diligent working people who earn a competence, and our ambition should be to see them advancing in spiritual things, and not solely with respect to material things.

[M. Monnier gives details of this class—how it is usually the mother who attends to the religious education of the children, the father being occupied with business and frequently without religion. He tells how the fathers are being attracted to the hall by their children, especially by their sons who are boy scouts.]

Faithful to their oath and their watchword, our scouts went to the Deaconess House at Christmas to "make a little fête" for the sick who were there in hospital. The directing Sister met us cordially and asked the boys to sing on the great staircase, so that the sick in all the wards might hear. After that they broke up in groups, singing in one ward, playing the violin in another, reciting poems in a third. They even gave the first-aid drill, three of them impersonating the victims of an automobile accident. The fête closed by the whole troop filing through the wards and giving to each patient a souvenir of Christmas.

On Christmas day in our great hall the children, grouped around the Christmas tree, sang and recited Bible verses, after which Director Guex told them stories. More than five hundred persons that evening received a message from the Lord Jesus Christ.

It is to you, far-off American friends, that we owe our great building, this noble instrument of evangelization. We make use of it for this purpose with joy and gratitude. We ask you to think often of us, of our great needs, of the encouraging work which God gives it to us to do in this part of Paris. We especially ask the children of America to do all they can to help us make their little French brothers and sisters know the Gospel of Christ which saves us and makes us happy.

OPENING OF A WORKMEN'S CLUB AT NANTES

By M. H. GARNIER

Secretary to the Nantes Fraternity

We have opened a workmen's club in a densely populated working district, where, without the usual temptation of the public house, the members of the club can find wholesome beverages, games, books, periodicals and good newspapers.

In this spacious hall, well lighted with electricity, which is able to compete successfully with the most flourishing establishments, they are very comfortable and the prices low.

We hope they will soon learn the deep meaning of these three words: "Liberty, Solidarity, Fraternity," which are hung on the walls, together with some good pictures. This hall, close to five public houses, was opened on Tuesday, 19th November, after a meeting of the Fraternity's "Workmen's Club for Social Studies," which was attended by fifty-four men. The director of the Fraternity, M. Chastand, briefly explained the object of the new hall. He told us that this club, as well as the society, *Les Amis de la Fraternité*, for mutual help, consists, after eleven months, of 136 participating and 9 honorary members. It is directed by several friends, some of them abstainers, and is the outcome of proposals made by seven or eight members of the Social Christian Endeavor Society, who sug-

gested the outlines of the scheme, and to whom our thanks are due.

We would not forget the Temperance comrades who, after their daily work, have given to the preparation of this building part of their resting time. I allude to the comrades Leener, May and Delaballe, whom I thank in your name.

Great applause followed, and after partaking of coffee, the members retired, promising to visit us again in their leisure hours.

But these are not very frequent in certain trades; let us hope that certain just reforms, which have long been waited for, may at length become effective in our country.

DEATH OF LORD RADSTOCK

Those who knew the Mission well in any part of Dr. McAll's life will remember the figure of this devoted Englishman who, even before the Franco-Prussian war, had interested himself in the religious welfare of Paris, and who was a frequent speaker in the McAll halls after the founding of the Mission. This distinguished Englishman died in Paris on Monday, December 8, 1913, at the age of 81. He spent six weeks in Paris last May and June, having come for the special purpose of taking part in Pastor Ruben Saillens's evangelistic tent campaign, speaking every evening and often offering prayer in the tent, spending the early mornings in distributing Gospels among laboring men on the way to work, and the afternoons in making calls in the faubourg Saint Germain, where his rank and social position always gained him a welcome, even though his conversation was always on religious subjects.

On the first of last November he returned to Paris to conduct Bible-classes for those who had given their names and addresses at the tent meeting. On Sunday, December 7th, though seriously ill, he was able to teach his class, but the next day, finding himself too weak, he begged his son, the Hon. Mr. Waldegrave, to take his place, sending by him a message to the class. "Give me your mother's Bible," he said as Mr. Waldegrave was about to leave the room.

On Mr. Waldegrave's return, finding his father's room dark and quiet, he sat for a long time by the bedside, fearing to awake him; but at last, disturbed by the intense stillness, he turned on the electric light. Lord Radstock lay there, serene in death, his hand resting on the Bible which had been his wife's, who had died on the same day twenty-one years before.

Thus passed away a faithful servant of God and of the French people. Funeral services were held in the English church and in one of the French churches, the latter conducted by Senator Réveillaud, Pastor Samuel H. Anderson and Pastor Saillens.

MR. SOLTAU'S ILLNESS

Mr. William Soltau, who after a considerable period of devoted service to the Mission in Paris was a number of years ago asked to take charge of the interests of the work in Great Britain, has been passing through a long and serious illness. Some months ago he was able to be moved to Switzerland for change of air. The latest news is cheering; Mr. Soltau is at last allowed to do a little work, and is hoping to be present at the next annual meeting in London.

In view of his state of health, however, a new English secretary has been appointed—Mr. M. K. Archibald, who, until he took this office, was general secretary of the International Postal Telegraph and Telephone Christian Association. Mr. Archibald is the son of a distinguished magistrate and a man of excellent reputation. As a correspondent in France writes: "With M. Guex in Paris and Mr. Archibald in London, we may hope that the Mission will enter upon a more prosperous financial era in which Europe will keep pace with America."

Mrs. Soltau, who, if we are not mistaken, was the originator of the annual "sales" in Paris for the benefit of the Mission, has kept up this work during her residence in England, thus adding materially to the contributions of that country. Though intensely preoccupied by her husband's long and alarming illness, she has kept up this work, arranging for a number of sales in private houses in various parts of London. In this she has been loyally aided by Miss Finch White, daughter of the late chairman of the English auxiliary.

RELIGIOUS MEETINGS AT NANTES

EMMANUEL CHASTAND

[In the month of December last, M. Guex thought well to send a special preacher, M. Barbezat, to hold a succession of evangelistic services in the new Fraternity. M. Chastand was himself rather doubtful as to the possibility of holding the attention of tired working people to the subject of personal religion for four successive nights; yet he, too, was anxious to try the experiment. This is what he reports to M. Guex at the close of the series of meetings.—Ed.]

Our anticipations, if not our longings, were more than met. We had about three hundred persons on Saturday evening and two hundred on each of the others—Sunday, Monday and Tuesday. At the close of the last meeting I asked those who desired a more personal interview with M. Barbezat to remain, and to our joy more than sixty persons did so.

In a word, these meetings did much good. Converts renewed their consecration. One of these, who had never shown any great zeal for active usefulness, came to me saying, "Well, if you need my help, I am your man!" Another writes me that he has found happiness at the Fraternity, adding: "You who know me had already seen that I was another man. Still, something was lacking to my happiness; there was a condition of mutual suspicion between my wife and me. Thank God! All that which for so many years has disturbed our domestic happiness has now disappeared. After M. Barbezat's last meeting we confessed our mutual suspicions to one another, and now we are perfectly happy."

M. Barbezat's appreciation of the work we are doing here greatly encouraged me; it did me good to learn that my judgment is not the weakness of a father for his child when I tell myself that God has great things in store for Nantes, seeing that others think the same.

In the interesting series of articles by our Vice-President Pastor Couve, "A Look into the Past," now running through *Le Christianisme*, the writer, referring to the "outflowering" of benevolent works of Protestants within the last forty years, pays this tribute to the Mission: "The painful shock which struck our country in 1870-71 opened the eyes and hearts of many Christians who in France have felt the influence of the *Mission Populaire* (McAll)."

HOME DEPARTMENT

New York The monthly executive meetings have been held in the house of Mrs. Parkhurst, the president of the Auxiliary, Mrs. John H. Coleman, presiding. At the November meeting of managers Miss Parsons reported the Annual Meeting in Pittsfield. In December Miss Cady told of a recent visit to Paris and Salle Centrale, and Mrs. Berry also spoke. In January the regular meeting took the unique form of a subscription lunch at the Roof Tree Inn, with a goodly company of managers and friends present. After each course some special feature of our work was presented, the president, Mrs. Coleman, presiding.

**Young People's
Branch
New York** For the first meeting of the year, Miss Grace H. Dodge opened her beautiful house, graciously receiving the large company. Dr. William P. Merritt, of the Brick Church, presided and conducted the opening services. Miss Mary Henry followed with a violin solo, after which Mr. William E. Speers most appreciatively gave his impressions of the McAll work as he had seen it in Paris, and in particular the services held by M. Sain-ton at the gingerbread fairs. Miss Frances Wight read an interesting letter from Pastor Monnier, of Salle Centrale, concerning the work among children and young people in the rue Pierre Levée. The Field Secretary, Mr. Berry, followed with a half hour's address on the history, scope and outlook of the McAll work, and two more selections by Miss Henry and two songs from Mr. Ormsby concluded the program. A half-hour reception followed, and everyone carried away some copies of the Mission's recent literature, as well as an enlarged outlook as to the work of Christ in France.

Meriden One of the most successful meetings in the history of the Auxiliary was the Annual Reception in January, at which 200 members and friends were present, the guest of honor and speaker of the occasion being Miss Florence St. John Baldwin, president of the Boston Auxiliary, who, in an address of an hour, held her large audience spellbound. Everything told by Miss Baldwin during the afternoon was the result of personal ex-

periences in this great work, and, being herself heart and soul wrapped up in the subject, Miss Baldwin's remarks were of that earnest character which stirs the mind of every auditor toward a desire to become a factor in the great campaign of uplifting the degraded humanity of Paris and throughout France.

**Baltimore and
West Chester**

have both enjoyed the inspiration of an address from the corresponding secretary of the Association, Mrs. H. L. Wayland.

**Suggestions for
Collectors**

In the early part of the active year the Committee on Forward Work sent the following to each auxiliary. Now that we are nearing the close of our collecting work, it will be well to consider it anew :

Ninety thousand dollars this year toward meeting the claims of Christ in France.

Intelligent and persuasive solicitation, whether in person or by letter, calls for whole-hearted enthusiasm on the part of the individual. Such enthusiasm can come only of strong personal conviction, and conviction of that sort is the outgrowth of intimate knowledge.

The year's folder, "The Religious France of the Future and the McAll Mission," as well as the revised "Twelve Questions Answered," are intended as campaign pamphlets to compel attention to our work. The individual collector should know the contents of these by heart and be ready to quote from them freely in conversation or in notes of appeal, both to arouse interest and to silence objections. Dollar subscribers will become five-dollar subscribers, and five-dollar subscribers ten-dollar or twenty-five dollar subscribers, if thoroughly informed and aroused as to the value and the tremendous possibilities of our work for an evangelized France.

Let memberships be as earnestly worked for as ever, but apropos of the Field Secretary's suggestion at Pittsfield, let us each and all "go out after contributions" for an enlarged budget and for the new boat.

"Ninety thousand dollars from America this year toward meeting the claims of Christ in France!" It is but little, but it will at least help.

January Meetings

The Field Secretary spoke in Newark on the day after New Year's and on the 7th gave his fine stereopticon lecture in Englewood. A parlor meeting in New York followed shortly after. On the 14th he gave a stereopticon lecture followed by a large reception in the Crescent Avenue Church, in Plainfield. On the 16th he spoke in Utica; then followed two days in Buffalo, with five addresses. He spoke in Rochester at a large reception; in Syracuse, Ithaca and Wilkes-Barre on the way home.

Ithaca Plans were made for a drawing-room for Mr. Berry on Wednesday, January 21st, and in the evening he gave a stereopticon lecture in the Presbyterian church, the seven other churches of this university city being invited to hear and see and learn about the McAll Mission. Literature was abundantly distributed in all these churches on the Sunday previous, and good results may be expected from this vigorous effort of one of our most loyal friends in that town.

Utica In spite of the snow a good number came out to see Mr. Berry's pictures of the Mission. Utica sets a good example in getting in half of her collections before Christmas.

Philadelphia made its usual vigorous preparations for Mr. Berry's campaign on February 8th to 12th: Calvary Presbyterian Church on Sunday morning, Sunday school at the Church of the Saviour in the afternoon, evening at Calvary Methodist Church; Monday, Presbyterian Ministers' Conference and drawing-room meeting at the house of Mrs. John F. Keator, Germantown; Tuesday, drawing-room meeting at the Acorn Club; Wednesday, at Rockefeller Hall, Bryn Mawr College.

Founder's Day How many of our auxiliaries observed January 17th by meeting together for prayer for the Mission we do not know, though certain of them we know did so. But the almost inspired letter of our President, Mrs. Parkhurst, sent to the auxiliaries in December, must have moved hundreds of our members to observe the day by private prayer, and we must expect and look for a special blessing upon the auxiliaries as well as upon the Mission in answer to these prayers.

**Founder's Dayⁱⁿ
Pittsburgh** A special meeting, followed by a tea, was held on January 17th, the speaker being the Rev. Frederic T. Galpin, D.D., of the First Baptist Church. Dr. Galpin spent five months in Europe last year studying the religious situation, and became convinced that a pure gospel without denominational distinctions is the coming religion of France. He is a most magnetic speaker

and thoroughly conversant with the McAll movement. He could name every station throughout France, had spent much time at the Central Hall, and studied conditions in Paris from the highest pinnacle to the lowest depths. Between fifty and sixty women were present, who listened with intense interest and were thrilled with what Dr. Galpin had to say.

Buffalo

Our McAll people had two profitable days with the Field Secretary. The three meetings at which he spoke—a reception and in the pulpits of First Congregational and Richmond Avenue Methodist Episcopal churches—were well attended, and his messages were forceful and sure to produce results. The second Sunday service included the stereopticon lecture. In addition Mr. Berry addressed a Sunday school and a men's Bible-class on that busy day! Buffalo is enthusiastically making plans for the annual meeting.

A McAll Talk

A few lines from the illustrated "Talk" on the McAll Mission given by Miss Alice Bock in Meriden are suggestive. It will be remembered that the special interest of Meriden is Marseilles:

"But the élite of the workers are not all in Paris, for Pastor Louis Biau, in charge of the work in Marseilles, is said to be one of the most distinguished and cultured men on the entire staff." Then followed excellent views of the big Mission hall on the Quai du Port at Marseilles and of the Quai du Port itself, a busy spot in a busy city. The address closed with the words: "In imagination we have leaped from the throne room of the old Tuileries to the Maison Verte, from the château of Louis XIV to a mission hall at Marseilles. Versailles, a magnificent monument to selfishness incarnate; the McAll hall, the visible expression of Christian unselfishness. To build the former hundreds, perhaps thousands, of lives were sacrificed. Who shall say how many thousands may be saved through the latter?"

Boston

The auxiliary is especially fortunate in being in close touch with the special work which we support. There is no doubt but that such contact stimulates interest and loosens the purse-strings. It is inspiring to receive a letter each month from Pastor Nick, who is laboring in that ever-widening field of Fives-Lille with all the self-denying zeal of an apostle. We come to know some of these converted anarchists and reformed drunkards by name, and follow them in their efforts

to lift up their comrades. A special gift of \$300 was sent by us last spring to Pastor Nick with which to organize a brass-band and supply the library with good books. When our president, Miss Baldwin, visited Fives-Lille last September she had the pleasure of hearing the brass-band, which numbers eight pieces. The leader of these amateur musicians is a reformed drunkard, and many of the young men are being drawn into intimate relations with the Church through this "musical means of grace." Methods of work have changed since the early days of the Mission, but all these secular aids have proved useful to bring souls into the light of the Gospel.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

NOVEMBER 28, 1913—JANUARY 30, 1914

MAINE, \$26.00		NEW JERSEY, \$310.75	
Bath Circle	\$26 00	Bloomfield—First Presbyterian Church, third quarterly payment	\$14 00
MASSACHUSETTS, \$160.29		Morristown Auxiliary	131 25
Andover Circle	\$14 00	Newark Auxiliary	35 00
Boston Auxiliary	40 00	Newark—Expansion Fund	120 00
Easthampton Auxiliary	17 50	New Brunswick Auxiliary	10 00
Holyoke—Second Congregational Church	53 79	PENNSYLVANIA, \$1,342.12	
Lexington—Hancock Congregational Church	10 00	Chester Auxiliary	\$90 00
Springfield Auxiliary	25 00	Philadelphia Auxiliary	632 37
CONNECTICUT, \$110.00		Philadelphia—Expansion Fund, Pittsburgh Auxiliary for Expansion Fund	525 00
Meriden Auxiliary	\$110 00	West Chester Auxiliary	30 00
NEW YORK, \$11,873.00		MARYLAND, \$52.50	
Brooklyn Auxiliary	\$ 50 00	Baltimore Auxiliary	\$52 50
Brooklyn—gift for Expansion Fund	10 00	DISTRICT OF COLUMBIA, \$25.00	
New York Auxiliary	2,143 00	Washington Auxiliary	\$25 00
New York—gift for Expansion Fund from a friend of France, New York—gift for Expansion Fund	4,500 00	INDIANA, \$65.00	
New York—gift for Expansion Fund	5,000 00	Indianapolis Auxiliary	\$65 00
New York—gift for Expansion Fund	10 00	MISSOURI, \$100.00	
Utica Auxiliary	160 00	St. Louis Auxiliary	\$100 00
		ILLINOIS, \$275.00	
		Chicago Auxiliary	\$175 00
		Lake Forest Presbyterian Church	100 00
		MINNESOTA, \$56.25	
		St. Paul Auxiliary	\$56 25

FORM OF BEQUEST FOR REAL ESTATE

I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

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